

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 17th October 1891.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadí"	Tangail, Mymensingh	600	
2	"Kasipore Nivási"	Kasipore, Burrisal ...	280	
3	"Navamihir"	Ghatail, Mymensingh	600	
4	"Uluberia Darpan"	Uluberia ...	700	
<i>Trimonthly</i>				
5	"Hitakari"	Kushtea ...	800	
<i>Weekly.</i>				
6	"Bangavási"	Calcutta ...	20,000	10th October 1891.
7	"Banganivási"	Ditto ...	8,000	9th ditto.
8	"Burdwán Sanjivani"	Burdwan ...	335	
9	"Cháruvartá"	Sherepore, Mymensingh	400	
10	"Dacca Prakásh"	Dacca ...	2,200	
11	"Education Gazette"	Hooghly ...	825	9th ditto.
12	"Grámvási"	Ramkristopore, Howrah	1,000	
13	"Hindu Ranjiká"	Beauleah, Rajshahye...	212	
14	"Hitavádí"	Calcutta ...	.....	10th ditto.
15	"Murshidábád Pratinidhi"	Berhampore ...	.....
16	"Navayuga"	Calcutta ...	500	
17	"Prakriti"	Ditto ...	.....	10th ditto.
18	"Pratikár"	Berhampore ...	609	2nd ditto.
19	"Prithivi"	Calcutta ...	.....
20	"Rungpur Dikprakásh"	Kakinia, Rungpur ...	.....	8th ditto.
21	"Sahachar"	Calcutta ...	800-1,000	7th ditto.
22	"Sahayogi"	Burrisal ...	342	
23	"Sakti"	Dacca ...	.....
24	"Samáj-o-Sáhitya"	Garibpore, Nuddea ...	1,000	8th ditto.
25	"Samaya"	Calcutta ...	3,000	
26	"Sanjivani"	Ditto ...	4,000	10th ditto.
27	"Sansodhini"	Chittagong ...	.....
28	"Sáraswat Patra"	Dacca ...	300	
29	"Som Prakásh"	Calcutta ...	600	
30	"Sudhákár"	Ditto ...	3,100	
31	"Sulabh Samáchar"	Ditto ...	.....
<i>Daily.</i>				
32	"Banga Vidyá Prakáshiká"	Calcutta ...	500	
33	"Bengal Exchange Gazette"	Ditto ...	.....
34	"Dainik-o-Samáchar Chandriká"	Ditto ...	1,000	
35	"Samvád Prabhákar"	Ditto ...	1,500	
36	"Samvád Purnachandrodaya"	Ditto ...	300	7th, 9th and 10th October 1891.
37	"Sulabh Dainik"	Ditto ...	.....
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
38	"Dacca Gazette"	Dacca ...	.....
HINDI.				
<i>Monthly.</i>				
39	"Darjeeling Mission ke Másik Samáchar Patrika."	Darjeeling ...	50	
40	"Kashatriya Patriká"	Patna ...	250	
<i>Weekly.</i>				
41	"Aryávarta"	Calcutta ...	750	
42	"Behar Bandhu"	Bankipore ...	500	
43	"Bhárat Mitra"	Calcutta ...	1,200	
44	"Champarun Chandrika"	Bettiah ...	350	
45	"Desí Vyápári"	Calcutta ...	.....
46	"Hindi Bangavási"	Ditto ...	.....
47	"Sár Sudhánidhi"	Ditto ...	500	
48	"Uchit Baktá"	Ditto ...	4,500	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
<i>Weekly.</i>				
49	"Al Punch" ...	Bankipore ...	.....
50	"Anis" ...	Patna ...	.....
51	"Calcutta Punch" ...	Calcutta ...	.....
52	"Gauhur" ...	Ditto ...	196	
53	"General" ...	Ditto ...	.....
54	"Mehre Monawar" ...	Mozufferpore ...	.....
55	"Raisul-Akhbari-Moorshidabad" ...	Murshidabad ...	150	
56	"Setare Hind" ...	Arrah ...	.....
57	"Urdu Guide and Darussaltanat" ...	Calcutta ...	340	
URIYA.				
<i>Monthly.</i>				
58	"Asha" ...	Cuttack ...	165	
59	"Echo" ...	Ditto ...	.....
60	"Pradip" ...	Ditto ...	.....
61	"Samyabadi" ...	Ditto ...	.....
62	"Taraka and Subhavartá" ...	Ditto ...	.....
63	"Utkalprána" ...	Mayurbhunj ...	.....
<i>Weekly.</i>				
64	"Dipaka" ...	Cuttack ...	.....
65	"Samvad Váhika" ...	Balasore ...	200	24th September and 1st October 1891.
66	"Uriya and Navasamvád" ...	Ditto ...	420	23rd and 30th September 1891.
67	"Utkal Dípiká" ...	Cuttack ...	420	26th September and 3rd October 1891.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
68	"Paridarshak" ...	Sylhet ...	480	
69	"Silchar" ...	Silchar ...	500	
<i>Weekly.</i>				
70	"Srihatta Mihir" ...	Sylhet ...	332	

I.—FOREIGN POLITICS.

The *Hitavadi*, of the 10th October, does not think that the Alichur Pamir difficulty will be soon over. The *London Times* and the *Pioneer* and the *Civil and Military Gazette* are continually fanning the fire and exciting the Government of India by representing falsehood as truth. Russia is, on the other hand, clapping its hands in joy. What it thinks of the Pamir affair is not known. But it seems from the statement made in the *Novosti* newspaper that the English are trying to pick a quarrel with Russia. According to that paper Russia will resent English interference in the Pamir by invading India. It seems that the matter is gradually becoming serious.

HITAVADI,
Oct. 10th, 1891.

2. Referring to the Pamir affair, the *Sanjivani*, of the 10th October, says that Russia's thirst for empire has always been a cause of anxiety to the Government of India, but that anxiety has greatly increased of late. To guard against a sudden Russian invasion on the North-West frontier, Government has collected a large force within a short time on the Cashmere frontier, and is making every preparation necessary to ward off the danger. The proposed long stay of the Viceroy in Cashmere is also probably due to this cause. The Russian advance has also caused great anxiety among the European community in this country. Some are advising a firm friendship with the warlike tribes of this country; others are advising the creation of a tie of love between the rulers and the ruled. Even the *Pioneer* and the *Englishman* are expressing great anxiety. If Russia really invades India, not the Europeans alone, but the Indians, too, will find in the event cause for fear and anxiety. But the writer firmly believes that, so long as the Indian Empire is based on truth and justice, there is no cause for fear regarding it; no, not even if Russia conquers Thibet and Afghanistan and advances towards this country. India will always remember the benefit she has derived from the English occupation of the country, and her educated men will always gratefully acknowledge that benefit. If Government, therefore, adopts measures for the promotion of mass education, checks all oppression, and sees that the people do not starve, then the masses will see the glory of British rule. That rule will then be based on the love of the people, and there will be no cause for anxiety even if a thousand Russians advance towards this country.

SANJIVANI,
Oct. 10th, 1891.

The late Russian advance.

II.—HOME ADMINISTRATION.

(d)—Education.

3. Referring to the proposal to appoint a chair of geology and mineralogy in the Presidency College, the *Sanjivani*, of the 10th October, says that, since the establishment of the Calcutta University, only one student has passed the M.A. Examination in the above subjects. Babu Sasibhusan Ghosh, Head-master of the City College, Sova Bazar Branch, passed the M.A. Examination in philosophy and geology and mineralogy; but Government, which has a Geological Department, has not yet given him any appointment in that Department. In these matters, people naturally expect encouragement from Government, and in the absence of such encouragement they will not take to the study of science.

SANJIVANI,
Oct. 10th, 1891.

(f)—Questions affecting the land.

4. The *Sanjivani*, of the 10th October, says that in the permanently-settled mehals, Government collects 98 per cent. of the land revenue due to it, in the temporarily-settled mehals the collection amounts to 88 per cent. only, in the khas mehals it amounts to only 82 per cent., and in the ryoti mehals to 91 per cent. It thus appears that Government makes the largest collection in the permanently-settled mehals; whilst in the khas mehals, in spite of the stringency of the law, it can collect only 82 per cent. In the temporarily-settled mehals, too, which are generally let out to tenure-holders, the collections are not good. Thus the Permanent Settlement system is the most lucrative to Government, and under that system Government has to undergo very little trouble in making the collections. If the mehals

SANJIVANI
Oct. 10th, 1891.

which are now temporarily-settled are settled permanently, Government will be spared much trouble, and the province too will greatly benefit by the change, as ryots attain great prosperity in permanently-settled mehals.

The Lieutenant-Governor prefers the farming system to the khas mehal system. But in the farming system, care ought to be taken that the tenure-holders do not cheat the Government.

(h)—General.

PRATIKAR,
Oct. 2nd, 1891

5. The *Pratihar*, of the 2nd October, has the following:—We are glad that the *Bangavasi* has obtained pardon through the ruler's favour. The *Bangavasi* had none of the serious intentions which were ascribed to it, and it was owing to an adverse fate that it incurred the ruler's displeasure. It was only the pungency of its language that made a bad interpretation of its statements possible. For this the editor, the proprietor, &c., of the *Bangavasi* expressed sincere contrition, and they have also undertaken to see that no such unpleasant affair takes place in future. And they hope that under the guidance of the Calcutta Press Association, which has been established with the view of correcting such faults, such occurrences will be impossible. They have been ruined by this one case that was brought against them. They expressed themselves to this effect and asked for the ruler's favour. The kind-hearted Lieutenant-Governor requested the Government of India to pardon the *Bangavasi*, and at his request the Government of India has withdrawn the case. This conduct of the Sovereign has been sovereign-like. And for this we offer our hearty thanks to the Lieutenant-Governor.

III.—LEGISLATIVE.

SANJIVANI,
Oct. 10th, 1891.

6. A correspondent of the *Sanjivani*, of the 10th October, makes the following objections against the provisions of the new Chowkidari Bill:—

(1) Under the law of 1870, one of the punchayets used to collect the chowkidari tax and was paid 10 per cent. on the collections to meet the cost of his establishment. But under the proposed law people will have to pay 25 per cent. on the tax to meet the salary of the tehsildar. This will be an additional burden on the poor villagers, who can hardly earn sufficient livelihood for themselves. The correspondent is himself a punchayet, and he knows from experience how hard the poor people of the mofussil feel it to pay the tax.

(2) The provision in the new Bill regarding the payment of the chowkidar by the police will be a ruinous arrangement for the former. And is there not a single trustworthy gentleman in a village to whom the payment of the chowkidar's small salary of Rs. 2 or 3 can be entrusted? One such gentleman, at least, can be found in every two or three adjoining villages, and to that man should be entrusted the payment of the chowkidars employed in those villages. The appointment of tehsildars will make the punchayets mere puppets, and, considering the *daladali* that generally prevails in the villages, if one of the villagers or somebody else is appointed as tehsildar, it should be easy to guess how people will be oppressed by him, especially when the punchayets will have no power over him.

IV.—NATIVE STATES.

SAHACHAR,
Oct. 7th, 1891.

Lord Lansdowne's visit to Cashmere.

7. The *Sahachar*, of the 7th October, refers to Lord Lansdowne's proposed visit to Cashmere, and observes as follows:—

When the Cashmere difficulty occurred, Lord Lansdowne had been in the country only for a short time, and His Excellency acted as he was advised by the Foreign Secretary. The letter on the Cashmere policy of Government which was published at that time in the *Amrita Bazar Patrika* did not increase people's confidence in that policy. But the object of Government has been since gained, and Gilgit is now practically a fort belonging to the Government of India. The time has, therefore, come for reinstating the Maharaja Pratap Singh. Lord Lansdowne must have seen that his Cashmere policy has been condemned

by the Native and the European press alike. The Maharaja has been punished and insulted for no fault of his, and the time has come for doing him justice and rectifying the mistake which has been committed.

8. The *Hitavadi*, of the 10th October, will be glad if the rumour that Lord Lansdowne is going to Cashmere with the object of reinstating the Maharaja Pratap Singh turns out to be correct. His Excellency's reputation will certainly increase if he takes that step.

HITAVADI,
Oct. 10th, 1891.

VI.—MISCELLANEOUS.

9. The *Sahachar*, of the 7th October, says that good understanding has been established between Hindus and Mussulmans at Gya. This result is due probably to the efforts of Mr. Grierson, the Magistrate. Let all Magistrates be like Mr. Grierson, and let there be good understanding between the two peoples everywhere. There is a certain class of Anglo-Indians who look upon the creation of disunion between Hindus and Mussulmans as the best means of upholding British power in India. These men apprehend danger to the empire from the united action of the two peoples, and they therefore try to keep them disunited. And there are unfortunately people in the country who care only for their own interests and not for those of the country, who serve as tools in the hands of wicked and intriguing Anglo-Indians, and stand in the way of the establishment of good understanding between the two communities. People should, however, beware of falling into the snares of these men, and act so as to secure their own best interests. They should give up religious quarrels altogether. Cow-slaughter is strongly condemned by the Hindu Sastras, but it is enjoined by the Mahomedan religion on certain occasions. This being the case, the Hindus should not object to cow-slaughter as such, while the Mahomedans should take care not to hurt the feelings of their Hindu brethren by slaughtering cows publicly and in the presence of Hindus. If these things are done, quarrels between the two people will cease. Both the peoples should be alive to their situation and try to extend the limits of their rights and privileges. They should bear in mind that, excepting a few subordinate posts, all the appointments in the public service are closed to them. A native cannot enter the army except as a common soldier, and can rise to no higher post than that of subadar-major. On the other hand, an ensign of 17 can treat a subadar of 40 just as he likes. The Executive and the Judicial Service and the Forest Department are all full of Europeans. This being the case, instead of quarrelling with each other, Hindus and Mussulmans should make united efforts to raise their political status.

SAHACHAR,
Oct. 10th, 1891.

10. The same paper refers to the *Indian Daily News* newspaper's statement that Lord Lansdowne will not pass another summer in India, and says that the sooner His Excellency leaves India, the better will it be for himself and the country. He is repeatedly falling into errors, and yet does not hesitate to cast angry glances on the people.

SAHACHAR.

11. The *Banganivasi*, of the 9th October, gives a picture in which the goddess Durga is represented as riding earthward from the clouds, and the country is represented as a cremation ground on which funeral piles are burning and the men of the country are shown as skeleton figures formed by famine and starvation, and says—

BANGANIVASI,
Oct. 9th, 1891.

“ Our Durga Puja festival.”
Go back, mother, go back. Where are you coming, mother? Where, in this country, will you find a place to stand upon? O Mother of the World, from whose womb this universe has issued, O Ambiká, where in this country is there a place for you? Is this, O mother, the self-same Bharat-bhumi (India), full of waters, fertile, and green with the plentiful corn? O mother, what a horrible sight has Aryasthan become—Aryasthan which was once a mine of jewels, was the land of bravery, prowess, and *dharma-jnan*, and was full of glory! It is a *mahá-smasán* that we see before us. What a horrible stench, O mother, fills the land which once was redolent with the perfume of the *pariját* flower! What mis-shapen *prets* (demons) and *pretinis* (female-demons) now fill the place where once lived men and women beautiful as gods and goddesses! How

awful this spectacle of a great *smasán*! Everywhere it is a traffic in sin that is going on. Fearful sounds are rising from all directions. Kites and vultures are flying about and quarrelling with each other with flesh torn from those human corpses in their beaks and talons. Jackals are yelling at the top of their voice. Dead bodies are ceaselessly burning, and the flames are rising high into the sky. The lightning is flashing incessantly in the deep dark clouds. And from this combination of the fierce with the dreadful, of the loathsome with the extraordinary, it seems as if this infinite animal creation, with cries of, 'O save us! O save us!' in its mouth, is going to be dissolved in the waters of the sea of *pralaya* (destruction). O mother, where are you? Are you living or dead? Perhaps you live no more.

Look, mother, look at India's every-day condition. Famine, premature death, disease, wailing, poverty and misery,—these are always hers. O, mother Annapurna, you are giving *anna* (food) to the whole world, but see the condition of your poor lowly *bhakta* sons. Why is the Bengali so weak? The question is variously answered. But, mother, knowing as you do the heart of man, seeing as you do both what is within and what is without, say if starvation is not the sole cause of this extreme degradation of India. Hear, O mother, the heart-rending wails that are being incessantly heard on all sides; as if all men with one soul and one mind, and all their voices choked with *bhakti*, are crying for *anna* and *anna*, and nothing but *anna*. O mother, you are the mother of the world, and you are Annapurna; your *anna* feeds and gives growth to man throughout the world. And will you look on when your own son dies for want of a handful of *anna*? One who has no food in his stomach cannot possibly have strength, and that is the reason why your poor and humble son is so haggard-looking, shrunk in body, and reduced to a skeleton with the merest covering of a skin over it, and then your poor son is dying every day of dire diseases and deep sorrows. Just see one proof of it. You are full of waters and fertile, but see how corn-fields are now one broad expanse of desert; how it is one scene of danger, disease, sorrow and misery, on the one hand, and how, on the other, famine in the shape of an all-devouring *rakshasa* is frightening the people every day. It is no wonder, then, that India should be reduced to a great *smasán*. Why! O mother, O Sivani (consort of Siv), do you come to this *smasán*? Look, mother, how your *bhakta* son, with clasped hands and with a hymn in his mouth, is showing you how miserable the condition of his country is. And look how the *mahatántrik* is invoking the *Mahasakti*. O mother Abhayá (the goddess who removes the fears of all)! O mother Baradá (the goddess who grants boons)! just grant this boon that your *bhákta* sons may, with renewed strength, deserve the name of man. O mother, who is the very personification of *Mahásakti*, give *sakti* (strength) to your poor, humble, and weak Bengali son; teach him self-reliance. You see with your own eyes what the condition of the country is. Say, therefore, can more danger befall it?

BANGANIVASI,
Oct. 9th, 1891.

12. Referring to Mr. Cotton's speech in England on the agricultural and manufacturing industry of India, the same paper says that the people of England will infer from that speech that the Government of India is doing everything that it ought to do to improve the agricultural industry of the country. But whoever knows how the case stands, also knows well that Government has done little in that direction, or the condition of the peasantry, of their implements, and of their cattle, would not be so wretched as it is now. And this much can only be said in justice to Government, that it is not so neglectful of the agricultural as it is of the manufacturing industry of the country. The little interest that Government takes in the agriculture of the country is due to the fact that India has to supply food-grain to England. But considering that India is exporting food grain to England in ever increasing quantities, the agricultural industry of India ought to be improved to an extent which will enable it to yield food-grain which will be sufficient for both England and India. Mr. Cotton has not, therefore, done well in advising the Government of India not to exert itself in improving the agricultural prospects of the country. Mr. Cotton, however, states an undeniable fact when he says that the pecuniary condition of the Indian peasant will not allow of his using better implements of agriculture; and so, if Government takes the matter up, the middle class men of

the country, who now generally hanker after service, will readily take to agriculture as their means of livelihood.

But in taking an increased interest in the agriculture of the country, Government should not neglect its manufacturing industry. Government has thrown serious obstacles in the way of that industry by giving so much more attention to English industrial interests. The abolition of the import duties and the enactment of the new factory law have materially affected the manufacturing industry of India. It is idle to expect that Government will ever dare to displease the Manchester manufacturers by abolishing those import duties on the abolition of which depends the welfare of the manufacturing industry of India. If the manufacturing industry of the country is to improve at all, it must do so in spite of the obstacle created by the abolition of the import duties. The writer, therefore, regrets that a man like Mr. Cotton should have given proof of such short-sightedness as to dissuade the Government from what it can easily do to improve the condition of the people of the country, namely, improving its agricultural industry. Any improvement in the manufacturing industry of the country it is beyond the power of Government to effect under present circumstances.

13. The *Sanjivani*, of the 10th October, says that the proprietors of the Public Library have acted wrongly in objecting to the proposal of the municipality to make their Chairman President of the library, and to that of Government to make its Librarian a member of the library with full powers. The proprietors of the library will be unable to keep up the library for a single day if the municipal grant is stopped. It is therefore very improper for them to oppose the proposal of the municipality. Again, the law will not allow the proprietors to make the library their private property and divide it amongst themselves if want of means prevents it from being kept up for public use. The library would, in that case, become the property of the Government under the law. The proprietors have, therefore, acted very foolishly in opposing the proposals of the municipality and the Government. They ought to be more sensible and should see to the stability of the library. The public have as good a right to the library as its proprietors. No right-minded man will like to see a monument, fifty years old, abolished. The writer is compelled to say these unpleasant things because the library is a monument raised to the memory of Lord Metcalfe, the statesman who gave freedom to the Indian press, and because it stands the risk of being abolished through the stupidity of its proprietors.

SANJIVANI,
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14. The *Bangavasi*, of the 10th October, has a long article on the Durga Puja, in the course of which occurs the following:—

BANGAVASI,
Oct. 10th, 1891.

Just look at the *pratima* which is gracing the *chandimandap*, and try to understand what it is. Look at the grand battle scene between the *devas* (gods) and the *asuras* on the roof of the *pratima*, and compare it with the life of man, which is a continuous warfare between good and evil, between the higher instincts and the lower propensities of man. The object of the worship of the goddess is to ensure success for the *devas*, and defeat for the *asuras*; and her worship is the festival which is held in commemoration of the victory of the gods over the *asuras*, of the good over the evil propensities of man.

URIYA PAPERS.

15. All the native papers of Orissa encourage every proceeding that is being taken in different parts of Orissa with the object of effecting the repairs of the Puri temple that have already commenced.

The Puri temple.

Rainfall in Orissa.

16. The native papers report a heavy rainfall in all the districts of Orissa.

17. The *Utkaldipika*, of the 26th September, states that the Cuttack Municipality is now busy looking after the condition of its drains, which are in a wretched state as was proved by the damages effected by the late rains.

The Cuttack Municipality.

UTKALDIPIKA,
Sept. 26th, 1891.

URIYA AND
NAVASAMVAD,
Sept. 30th, 1891.

18. The *Uriya and Navasamvad*, of the 30th September, and the *Utkal-dipika*, of 3rd October, approve of the magnanimous dealing of Government with the *Bangavasi*, whose apology it has accepted without losing its prestige in any way.

UTKALDIPIKA,
Oct. 3rd, 1891.

19. The *Utkaldipika*, of the 3rd October, is sorry to learn from its Pallahra correspondent that a post-peon, while carrying the dāk on his way to that killa, lost his life on account of the dangerous condition of a wooden bridge that gave way on the barest touch of his feet, thus throwing him down into a deep stream to meet there his watery grave. It, therefore, urges the authorities to keep the Pallahra road in a good and working condition.

UTKALDIPIKA.

20. The same paper speaks highly of the liberality of the Raja of Mohurbhunj, who has agreed to pay Rs. 10,000 towards the additional building charges of the Ravenshaw College in Cuttack.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 17th October 1891.